

References

- Akhtar, S. (2018). *Psychoanalytic listening: Methods, limits and innovations*. New York, NY: Routledge.
- Altman, N. (2015). *Psychoanalysis in an age of accelerating cultural change: Spiritual globalization*. New York, NY: Routledge.
- Botticelli, S. (2018). How do we talk about justice in psychoanalysis? The case of Palestine, *Division Review: A Quarterly Psychoanalytic Forum*, 18, 24-26.
- Brightman, B. K. (1984). Narcissistic issues in training experience of the psychotherapist. *Psychoanalytic Psychotherapy*, 10, 293-317.
- Burnes, T. R. & Manese, J. E. (Eds.). (2019). *Cases in multicultural clinical supervision: Models, lenses, and applications*. USA: Cognella Academic Publishing.
- Ciclitira, K. & Foster, N. (2012). Attention to culture and diversity in psychoanalytic trainings. *British Journal of Psychotherapy*, 28(3), 353-373.
- Cooper, A. (2010). Institutional racism: Can psychotherapy change? *British Journal of Psychotherapy*, 26(4), 486-501.
- Dalal, F. (2008). Against the celebration of diversity. *British Journal of Psychotherapy*, 24(1), 4-19.
- Dalal, F. (2006). Racism: Processes of detachment, dehumanization, and hatred. *Psychoanalytic Quarterly*, 75, 13-161.
- Davies, J. M. (2004). Whose bad objects are we anyway? Repetition and our elusive love affair with evil. *Psychoanalytic Dialogues*, 14, 711-732.
- DiAngelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Boston, MA: Beacon Press.
- DiAngelo, R. (2011). White fragility. *International Journal of Critical Pedagogy*, 3(3), 54-70.
- Drescher, J. & Fors, M. (2018). An appreciation and critique of PDM-2's focus on minority stress through the case of Frank. *Psychoanalytic Psychology*, 35(3), 357-362.
- Dyson, M. E. (2017). Inventing Whiteness. In *Tears we cannot stop: A sermon to White America* (pp. 44-69). New York: St. Martin's Press.
- Eng, D.L. & Han, S. (2000). A dialogue on racial melancholia. *Psychoanalytic Dialogues*, 10(4), 667-700.

- Fanon, F. (1952). *Black skin, white masks*. New York, NY: Grove Press.
- Frawley-O'Dea, M. G. & Sarnat, J. R. (2001). *The supervisory relationship: A contemporary psychodynamic approach*. New York, NY: The Guilford Press.
- Gentile, K. (2013). Bearing the cultural in order to engage in a process of witnessing. *Psychoanalytic Psychology, 30*(3): 456-470.
- Gump, J. P. (2000). A White therapist, an African American patient-- Shame in the therapeutic dyad: Commentary on paper by Neil Altman. *Psychoanalytic Dialogues, 10*(4), 619-632.
- Guralnik, O. (2016). Sleeping dogs: Psychoanalysis and the socio-political. *Psychoanalytic Dialogues, 26*(6), 655-663.
- Hardy, K. V. (2016). Toward the development of a multicultural relational perspective in training and supervision. In K. Hardy & T. Bobes (Eds), *Culturally sensitive supervision and training: Diverse perspectives and practical applications* (pp. 3-10). NY, NY: Routledge.
- Hardy, K. V. & Bobes, T. (Eds.). (2016). *Culturally sensitive supervision and training: Diverse perspectives and practical applications*. NY, NY: Routledge.
- Holmes, D. (2016). Culturally imposed trauma: The sleeping dog has awakened. Will psychoanalysis take heed? *Psychoanalytic Dialogues, 26*(6), 641-654.
- Hook, J. N., Davis, D., Owens, J. and DeBlaere, C. (2017). *Cultural humility: Engaging diverse identities in therapy*. Washington, D.C.: American Psychological Association.
- Jones, T. (2016). Location of self in training and supervision. In K. Hardy & T. Bobes (Eds), *Culturally sensitive supervision and training: Diverse perspectives and practical applications* (pp. 16-24). NY, NY: Routledge.
- Kernberg, O. F. (1996). Thirty methods to destroy the creativity of psychoanalytic candidates. *International Journal of Psycho-Analysis, 77*, 1031-1040.
- Kim, C. J. (1999). The racial triangulation of Asian Americans. *Politics & Society, 27*(1), 105-138.
- Korson, M. (2018). The candidate's experience: Immersion into disavowed and hidden aspects of others, culture, and oneself. *Division Review: A Quarterly Psychoanalytic Forum, 18*, 43-44.
- Layton, L. (2017) Racialized enactments and normative unconscious processes: Where haunted identities meet. In S. Grand & J. Salberg (Eds.), *Trans-generational trauma and the Other: Dialogues across history and difference*. New York, NY: Routledge.

- Layton, L. (2006). Racial identities, racial enactments, and normative unconscious processes. *Psychoanalytic Quarterly*, 75(1), 237-269.
- Leary, K. (2000). Racial enactments in dynamic treatment. *Psychoanalytic Dialogues*, 10, 639-653.
- Liu, W. M. et al. (2019). Racial trauma, microaggressions, and becoming racially innocuous: The role of acculturation and white supremacist ideology. *American Psychologist*, 74(1), 143-155.
- Moss, D. (2003). Introduction. In D. Moss (Ed.) *Hating in the First Person Plural: Psychoanalytic Essays on Racism, Homophobia, Misogyny, and Terror* (pp. xvii-xxxiv). New York: Other Press.
- Ogden, T. H. (2005). What I will not part with. *Fort Da*, 11, 8-17.
- Sarnat, J. (2016). *Supervision essentials for psychodynamic psychotherapies*. Washington, D. C.: APA.
- Sue, D. W. et al. (2019). Disarming racial microaggressions: Microintervention strategies for targets, white allies and bystanders. *American Psychologist*, 74(1), 128-142.
- Straker, G. (2006). The anti-analytic third. *Psychoanalytic Review*, 93(5), 729-753.
- Tummala-Narra, P. (2004). Dynamics of race and culture in supervisory encounter. *Psychoanalytic Psychology*, 21, 300-311.
- Tummala-Narra, P., Lentendre, P. J., Sarbu, E., Teran, V. & Villaba, W. (2018). Psychoanalytic psychologists' conceptualizations of cultural competence in psychotherapy. *Psychoanalytic Psychology*, 35(1), 46-59.
- Yi, K. Y. (1998). Transference and race: An intersubjective conceptualization. *Psychoanalytic Psychology*, 15(2), 245-261.